Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

---

Adh-Dhariyat

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالذَرِيَـتِ ذَرْواً

51:1 By the scattering Dhariyat;

فَالْحَـمِلَـتِ وِقْراً

51:2 And the laden Hamilat;

فَالْجَـرِيَـتِ يُسْراً

51:3 And the steady Jariyat;

فَالْمُقَسِّمَـتِ أَمْراً

51:4 And the distributors of command,

إِنَّمَا تُوعَدُونَ لَصَـدِقٌ

51:5 Verily, that which you are promised is surely true.

وَإِنَّ الدِّينَ لَوَاقِعٌ

51:6 And verily, Ad-Din is sure to occur.

وَالسَّمَآءِ ذَاتِ الْحُبُكِ

51:7 By the heaven full of Hubuk,

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ

51:8 Certainly, you have different ideas.

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

51:9 Turned aside therefrom is he who is turned aside.

قُتِلَ الْخَرَصُونَ

51:10 Cursed be Al-Kharrasun!

الَّذِينَ هُمْ فِى غَمْرَةٍ سَـهُونَ

51:11 Who are under a cover of Sahun,

يَسْـَلُونَ أَيَّانَ يَوْمُ الدِّينِ

51:12 They ask: "When will be the Day of Ad-Din?''

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

51:13 (It will be) a Day when they will be Yuftanun in the Fire!

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِى كُنتُم بِهِ تَسْتَعْجِلُونَ

51:14 "Taste you your trial!

This is what you used to ask to be hastened!"

Affirming the News of the Resurrection

The Commander of the faithful, Ali bin Abi Talib may Allah be pleased with him, ascended the **Minbar** in Kufah and declared,

> "Any Ayah in the Book of Allah the Exalted and any **Sunnah** from Allah's Messenger you ask me about today, I will explain them."
>
> Ibn Al-Kawwa stood up and said, "O Leader of the faithful! What is the meaning of Allah's statement,
>
> وَالذَّارِيَاتِ ذَرْوًا (١)
>
> By the scattering **Dhariyat**,"
>
> and Ali said, "The wind."
>
> The man asked,
>
> فَالْحَامِلَاتِ وِقْرًا (٢)
>
> And the laden **Hamilat**,"
>
> Ali said, "The clouds."
>
> The man again asked,
>
> فَالْجَارِيَاتِ يُسْرًا (٣)
>
> And the steady **Jariyat**,
>
> Ali said, "The ships."
>
> The man asked,
>
> فَالْمُقَسِّمَاتِ أَمْرًا (٤)

And the distributors of command,

Ali said, it refers to "The angels.''

Some scholars said that **Al-Jariyat Yusra** refers to the stars that float in their orbits with ease. This would mean that the things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allah's order are above that, and they descend with Allah's legislative orders and the decrees He determines.

These Ayat contain a vow from Allah that Resurrection shall come to pass.

Allah's statement,

إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥)

Verily, that which you are promised is surely true,

it is a truthful promise,

وَإِنَّ الدِّينَ ...

And verily, **Ad-Din**, (the Recompense),

... لَوَاقِعٌ (٦)

will occur, (it will surely come to pass).

Then Allah the Exalted said,

وَالسَّمَاءِ ذَاتِ الْحُبُكِ (٧)

By the heaven full of **Hubuk**,

Ibn Abbas said;

"Full of beauty, grace, magnificence and perfection.''

Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyah Al-`Awfi, Ar-Rabi bin Anas and others said similarly.

Ad-Dahhak, Al-Minhal bin `Amr and others said,

"The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the **Hubuk**.''

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allah the Exalted said,

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ (٨)

Certainly, you have different ideas.

Allah says, `you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.'

Qatadah commented on the Ayah,

"You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact.''

Allah said,

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (٩)

Turned aside therefrom is he who is turned aside.

Allah says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided

and originally liars, the fools who have no sound comprehension, as Allah said,

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

مَآ أَنتُمْ عَلَيْهِ بِفَـتِنِينَ

إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ

So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell! (37:161-163)

Ibn Abbas, may Allah be pleased with him, and As-Suddi said: يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (Turned aside therefrom is he who is turned aside).

"He who is misguided is led astray from it. ''

Allah said;

قُتِلَ الْخَرَّاصُونَ (١٠)

Cursed be **Al-Kharrasun**,

Mujahid said; "The liars.

This is similar to what is mentioned in Surah **`Abasa**:

قُتِلَ الإِنسَـنُ مَآ أَكْفَرَهُ

Be cursed man! How ungrateful he is! (80:17)

Al-Kharrasun are those who claim that they will never be brought back to life, doubting the coming of Resurrection.''

Ali bin Abi Talhah reported from Ibn Abbas;

"Cursed be the doubters.''

Mu`adh said similarly, may Allah be pleased with him. During one of his speeches he said,

"Destroyed be the doubters.''

Qatadah said,

"**Al-Kharrasun** are the people of doubt and suspicion.''

Allah said;

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ (١١)

Who are under a cover of **Sahun**,

Ibn Abbas, may Allah be pleased with him, and others said;

"In disbelief and doubt, they are heedless and playful.''

Allah said,

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ (١٢)

They ask: "When will be the Day of Ad-Din?''

They utter this statement in denial, stubbornness, doubt and suspicion.

Allah the Exalted replied,

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (١٣)

(It will be) a Day when they will be **Yuftanun** in the Fire!

Ibn Abbas, Mujahid, Al-Hasan and several others said,

"**Yuftanun** means punished."

Mujahid said:

"Just as gold is forged in the fire.''

A group of others also including Mujahid, Ikrimah, Ibrahim An-Nakha`i, Zayd bin Aslam, and Sufyan Ath-Thawri said,

"They will be burnt.''

ذُوقُوا فِتْنَتَكُمْ ...

Taste you your trial!

Mujahid said, "Your burning''

while others said, "Your punishment.''

... هَذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ (١٤)

This is what you used to ask to be hastened!

This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَعُيُونٍ

51:15 Verily, those who have Taqwa will be in the midst of Gardens and Springs,

ءَاخِذِينَ مَآ ءَاتَـهُمْ رَبُّهُمْ إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُحْسِنِينَ

51:16 Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.

كَانُواْ قَلِيلاً مِّن الَّيْلِ مَا يَهْجَعُونَ

51:17 They used to sleep but little by night.

وَبِالاٌّسْحَـرِ هُمْ يَسْتَغْفِرُونَ

51:18 And in the hours before dawn, they were asking for forgiveness.

وَفِى أَمْوَلِهِمْ حَقٌّ لَّلسَّآئِلِ وَالْمَحْرُومِ

51:19 And in their wealth there was the right of the Sa'il and the Mahrum.

وَفِى الْأَرْضِ ءَايَـٰتٌ لِّلْمُوقِنِينَ

51:20 And on the earth are signs for those who have faith with certainty.

وَفِى أَنفُسِكُمْ أَفَلاَ تُبْصِرُونَ

51:21 And also in yourselves.

Will you not then see?

وَفِى السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

51:22 And in the heaven is your provision, and that which you are promised.

فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ

51:23 Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Qualities of Those Who have Taqwa and Their Reward

Allah the Exalted says,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥)

Verily, those who have **Taqwa** will be in the midst of Gardens and Springs,

Allah the Exalted informs about those who have **Taqwa**, that on the Day of their Return they will be amidst gardens and springs.

To the contrary the miserable ones will be amidst torment, punishment, fire and chains.

Allah said,

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ...

Taking joy in the things which their Lord has given them.

His statement; آخِذِينَ (Taking) describes the state of the people of **Taqwa** in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors.

Allah the Exalted and Most Honored said,

... إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ ...

Verily, they were before that, (in the life of the world),

... مُحْسِنِينَ (١٦)

good doers,

As He said:

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الاٌّيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

Allah the Exalted described the good acts that they performed,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧)

They used to sleep but little at night.

The scholars of Tafsir have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake.

Ibn Abbas said,

"Every night, they would worship Allah, even during a little part of the night.''

Qatadah narrated that Mutarrif bin Abdullah said,

"Hardly a night would pass by them that they did not pray to Allah the Exalted and Most Honored, either in the beginning, or the middle of it.''

Mujahid said,

> "Only a few nights, if any, would they sleep through the night until the morning without praying **Tahajjud**.''
>
> Qatadah said similarly.

Anas bin Malik and Abu Al-Aliyah said,

> "They used to pray between **Al-Maghrib** and **Al-`Isha'**.''

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarir.

Al-Hasan Al-Basri said: **كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ** (They used to sleep but little by night),

> "They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn.''

Abdullah bin Salam said,

> "When the Messenger of Allah arrived at Al-Madinah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,
>
> يَا أَيُّهَا النَّاسُ
>
> - أَطْعِمُوا الطَّعَامَ،
> - وَصِلُوا الْأَرْحَامَ،
> - وَأَفْشُوا السَّلَامَ،
> - وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ،
>
> تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

O people!

- Feed with food,
- keep relations to kith and kin,
- spread the Salam,
- pray at night while people are asleep,

and you will enter Paradise in peace.''

Imam Ahmad recorded that Abdullah bin Umar said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا

Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.

Abu Musa Al-Ash`ari said, "Who are they for, O Allah's Messenger'' He said,

لِمَنْ

- أَلَانَ الْكَلَامَ،
- وَأَطْعَمَ الطَّعَامَ،
- وَبَاتَ للهِ قَائِمًا وَالنَّاسُ نِيَام

For those

- who use soft speech,
- feed food and
- spend the night in voluntary prayer while people are asleep.

Allah said:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨)

And in the hours before dawn, they were asking for forgiveness.

Mujahid and several others said:

"They were performing Salah.''

Others said that they would stand in prayer during the night and delayed asking Allah for forgiveness until the latter hours before dawn.

As Allah, the Exalted the Blessed, said;

وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ

And those who seek forgiveness during the last hours of the night. (3:17)

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the Sahih collections as well as others, from several Companions, that the Messenger of Allah said,

إِنَّ اللهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرُ، فَيَقُولُ:

هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ.

هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ.

هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلَهُ؟

حَتَّى يَطْلُعَ الْفَجْرُ

Allah, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says,

"Is there anyone who is repenting so that I may accept his repentance?

Is there anyone seeking forgiveness, so that I may forgive him?

Is there anyone asking of Me, so that I may grant him his request?''

until **Fajr** begins.

Many of the scholars of Tafsir said that when the Prophet Ya`qub said to his sons: سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي I will ask my Lord for forgiveness for you (12:98), he delayed doing so until the hours before dawn.

Allah the Exalted and Most Honored said,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (١٩)

And in their wealth there was the right of the **Sa'il** and the **Mahrum**.

After Allah mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness, وَفِي أَمْوَالِهِمْ حَقٌّ (And in their wealth there was the right), a designated part which they dedicated to the **Sa'il** and **Mahrum**.

The **Sa'il** is the poor who begs others, and he has a due right.

As for the **Mahrum**, Ibn Abbas and Mujahid said,

"He is the poor person who does not receive a stipend.''

Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, A'ishah may Allah be pleased with her, said about the **Mahrum**,

"He is the displaced, the one who does not have a profession to easily earn an income from.''

Qatadah and Az-Zuhri said:

"The **Mahrum** is the one who does not ask the people for anything.''

Az-Zuhri added that the Messenger of Allah said,

لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ

The poor (**Miskin**) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.

This Hadith is recorded in the Two Sahihs using another chain of narration.

Allah's Signs on the Earth and in Mankind

Allah the Exalted and the Blessed said next,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (٢٠)

And on the earth are signs for those who have faith with certainty.

Allah says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allah placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans.

He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allah put every organ in their bodies in its rightful place where they most need it to be.

So He said؛

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

And also in yourselves. Will you not then see?

Qatadah commented,

"He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship.''

Allah the Exalted said next,

وَفِي السَّمَاء رِزْقُكُمْ ...

And in the heaven is your provision, (meaning, rain),

... وَمَا تُوعَدُونَ (٢٢)

and that which you are promised.

meaning Paradise.

This was said by Ibn Abbas, Mujahid and several others.

Allah said:

فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ (٢٣)

Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Allah is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth, there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak When he would talk to one of his friends,

Mu`adh used to say: "What I am saying is as true as your being here.''

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ الْمُكْرَمِينَ

51:24 Has the story reached you, of the honored guests of Ibrahim?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَـماً

51:25 When they came in to him and said: "Salaman!''

قَالَ سَلَـٰمٌ قَوْمٌ مُّنكَرُونَ

He answered: "Salamun'' and said: "You are a people unknown to me.''

فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ

51:26 Then he turned to his household, and brought out a roasted calf.

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلاَ تَأْكُلُونَ

51:27 And placed it before them (saying): "Will you not eat?''

فَأَوْجَسَ مِنْهُمْ خِيفَةً

51:28 Then he conceived fear of them (when they ate not).

قَالُواْ لاَ تَخَفْ وَبَشَّرُوهُ بِغُلَـٰمٍ عَلَيمٍ

They said: "Fear not.'' And they gave him glad tidings of a son having knowledge.

فَأَقْبَلَتِ امْرَأَتُهُ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

51:29 Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!''

قَالُواْ كَذَلِكِ قَالَ رَبُّكِ

51:30 They said: "Even so says your Lord.

إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

Verily, He is the All-Wise, the All-Knower.''

The Guests of the Prophet Ibrahim

We mentioned this story before in Surah **Hud** and **Al-Hijr**.

Allah said,

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤)

> Has the story reached you, of the honored guests of Ibrahim?

> whom Ibrahim honored,

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ ...

> When they came in to him and said: "**Salaman**!"

> He answered: "**Salamun**."

وَإِذَا حُيِّيْتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ

>> When you are greeted with a greeting, greet in return with what is better than it, or return it equally. (4:86)

>> So the Friend of Allah chose a better reply in return for their greeting, implementing Allah's command: Reciprocating the greeting with the term **Salamun** is stronger than the greeting using the term **Salaman**.

>> The three angels; Jibril, Mika'il and Israfil came to Ibrahim in the image of handsome young wonderfully graceful men. This is why Ibrahim said,

... قَوْمٌ مُّنكَرُونَ (٢٥)

>> You are a people unknown to me.

Allah the Exalted said,

فَرَاغَ إِلَى أَهْلِهِ ...

> Then he turned to his household,

(Ibrahim discretely went inside in haste),

... فَجَاء بِعِجْلٍ سَمِينٍ (٢٦)

and brought out a roasted calf.

(from the best of his menu),

And in another Ayah

فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ

> And he hastened to entertain them with a roasted calf. (11:69)
>
> means roasted on hot coals

فَقَرَّبَهُ إِلَيْهِمْ ...

And placed it before them, (brought it close to them),

... قَالَ أَلَا تَأْكُلُونَ (٢٧)

Saying, "Will you not eat?''

> Ibrahim said this polite and kind statement to his guests, and surely, this Ayah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you.'' Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation, أَلَا تَأْكُلُونَ (Will you not eat?)
>
> This statement is similar to one of us saying to a guest,

"Would you be kind and generous to do such and such''

Allah the Exalted said,

فَأَوْجَسَ مِنْهُمْ خِيفَةً ...

Then he conceived fear of them.

this Ayah is explained by Allah's statement,

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ ..

But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of **Lut**.''

And his wife was standing (there), and she laughed ... (11:70-71),

meaning, she was glad that the people of **Lut** would be destroyed on account of their rebellion and transgression against Allah, the Exalted. This is when the angels delivered the good news to her of a son, Ishaq, and Ya`qub after Ishaq,

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِي شَيْخًا إِنَّ هَـذَا لَشَيْءٌ عَجِيبٌ

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللّهِ رَحْمَتُ اللّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man Verily, this is a strange thing!''

They said, "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O

family of the house. Surely, He (Allah) is All-Praiseworthy, All-Glorious.'' (11:72-73)

... قَالُوا لَا تَخَفْ ...

They said: "Fear not.''

... وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨)

And they gave him glad tidings of a son having knowledge.

This news was as good to Ibrahim as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news.

Allah the Exalted said,

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ ...

Then his wife came forward with a loud voice,

She screamed loudly, according to Ibn Abbas, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, Ath-Thawri and As-Suddi. She said when she shouted, يوَيْلَتَا Ah! Woe to me! (25:28), then,

... فَصَكَّتْ وَجْهَهَا ...

she smote her face,

meaning, she struck herself upon her forehead, according to Mujahid and Ibn Sabit.

Ibn Abbas said,

"she smacked her face just as women do when confronted with an amazing thing,"

... وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٩)

and said: "A barren old woman!''

meaning, "How can I give birth while I am an old woman And even when I was young I was barren and could not have children,''

قَالُوا كَذَلِكَ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (٣٠)

They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower,''

`He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

51:31 (Ibrahim) said: "Then for what purpose you have come, O messengers!''

قَالُواْ إِنَّآ أُرْسِلْنَآ إِلَى قَوْمٍ مُّجْرِمِينَ

51:32 They said: "We have been sent to a people who are criminals.''

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ

51:33 "To send down upon them stones of clay.''

مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ

51:34 "Marked by your Lord for transgressors.''

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

51:35 So We brought out from therein the believers.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ

51:36 But We found not there any household of the Muslims except one.

وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الأٌّلِيمَ

51:37 And We have left there a sign for those who fear the painful torment.

The Angels were sent to destroy the People of the Prophet Lut

Allah the Exalted said about Ibrahim, peace be upon him,

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاء أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

Then when the fear had gone away from (Ibrahim), and the glad tidings had reached him, he began to plead with Us for the people of **Lut**. Verily, Ibrahim was, without doubt forbearing, used to invoke Allah with humility, and was repentant. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.'' (11:74-76)

Allah said here,

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٣١)

(Ibrahim) said: "Then for what purpose you have come, O messengers!''

meaning, `what is the mission that you were sent with,'

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ (٣٢)

They said: "We have been sent to a people who are criminals.''

in reference to the people of **Lut**,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ (٣٣)

مُسَوَّمَةً ...

To send down upon them stones of baked clay, marked, (or written),

... عِندَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤)

by your Lord for transgressors.

recorded with Allah to their names; each stone has the name of its companion. Allah said in Surah **Al-`Ankabut**,

قَالَ إِنَّ فِيهَا لُوطاً قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَـبِرِينَ

(Ibrahim) said: "But there is **Lut** in it.''

They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind.'' (29:32),

and said here,

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥)

So We brought out from therein the believers.

they are: **Lut** and his family, except his wife,

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ (٣٦)

But We found not there any household of the Muslims except one.

Allah the Exalted said,

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (٣٧)

And We have left there a sign for those who fear the painful torment.

meaning, `We left a proof of the punishment, torment and stones made of **Sijjil** (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,' لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (for those who fear the painful torment).

وَفِى مُوسَى إِذْ أَرْسَلْنَـهُ إِلَى فِرْعَوْنَ بِسُلْطَـنٍ مُّبِينٍ

51:38 And in Musa, when We sent him to Fir`awn with a manifest authority.

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَـحِرٌ أَوْ مَجْنُونٌ

51:39 But (he) turned away along with his hosts, and said: "A sorcerer or a madman.''

فَأَخَذْنَـهُ وَجُنُودَهُ فَنَبَذْنَـهُمْ فِى الْيَمِّ وَهُوَ مُلِيمٌ

51:40 So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.

وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

51:41 And in `Ad when We sent against them the barren wind;

مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلاَّ جَعَلَتْهُ كَالرَّمِيمِ

51:42 It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُواْ حَتَّى حِينٍ

51:43. And in Thamud, when they were told: "Enjoy yourselves for a while!''

فَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ

51:44 But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.

فَمَا اسْتَطَـعُواْ مِن قِيَامٍ وَمَا كَانُواْ مُنتَصِرِينَ

51:45 Then they were unable to rise up, nor could they help themselves.

وَقَوْمَ نُوحٍ مِّن قَبْلُ

51:46 (So were) the people of Nuh before them.

إِنَّهُمْ كَانُوا۟ قَوْماً فَـسِقِينَ

Verily, they were a people who were rebellious.

Lessons from the Destruction of Fir`awn, `Ad, Thamud, and the People of Nuh

Allah the Exalted said,

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ (٣٨)

And in Musa, when We sent him to Fir`awn with a manifest authority.

meaning, with clear proof and plain evidence,

فَتَوَلَّى بِرُكْنِهِ ...

But he turned away along with his hosts,

meaning, in rebellion and arrogance, Fir`awn turned away from the plain truth that Musa was sent with,

ثَانِىَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ

Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. (22:9),

meaning turning away from truth in arrogance,

... وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ (٣٩)

and said: "A sorcerer, or a madman.''

meaning Fir`awn said to Musa, "With regards to the message that you brought me, you are either a magician or a madman.''

Allah the Exalted replied,

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ ...

So We took him and his armies, and dumped them,

meaning `We threw them,'

... فِي الْيَمِّ ...

into the **Yamm**, (into the sea),

... وَهُوَ مُلِيمٌ ﴿٤٠﴾

for he was blameworthy.

meaning, Fir`awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allah the Exalted and Most Honored said,

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

And in **`Ad** when We sent against them the barren wind!

that destroys everything and produces nothing.

This was said by Ad-Dahhak, Qatadah and others.

Allah's statement,

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ ...

It spared nothing that it reached,

meaning, everything that the wind could destroy,

... إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

but blew it into broken spreads of rotten ruins.

meaning, made it just like a rotten and destroyed.

Sa`id bin Al-Musayyib and others commented on: إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (when We sent against them the barren wind),

"Southerly winds.''

However, there is a Hadith in the Sahih from Shu`bah bin Al-Hakam, from Mujahid, from Ibn Abbas, who said that the Messenger of Allah said,

نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُور

I have been made victorious with the **Saba** (easterly wind), and the people of **`Ad** were destroyed with the **Dabur** (westerly wind).

Allah saying,

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ (٤٣)

And in **Thamud**, when they were told: "Enjoy yourselves for a while!''

is just as He said in another Ayah,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَـعِقَةُ الْعَذَابِ الْهُونِ

And as for **Thamud**, We guided them to the path of truth, but they preferred blindness to guidance; so the **Sa`iqah** of disgracing torment seized them. (41:17)

Allah said here,

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ (٤٤)

And in **Thamud**, when they were told: "Enjoy yourselves for a while!'' But they insolently defied the command of their Lord, so the **Sa`iqah** overtook them while they were looking.

Thamud were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

فَمَا اسْتَطَاعُوا مِن قِيَامٍ ...

Then they were unable to rise up,

they were unable to escape and run away from it,

... وَمَا كَانُوا مُنتَصِرِينَ (٤٥)

nor could they help themselves.

nor could they save themselves from the torment that befell them.

Allah the Exalted and Most Honored said,

وَقَوْمَ نُوحٍ مِّن قَبْلُ ...

(So were) the people of Nuh before them.

meaning, `We destroyed the people of Nuh before these people (**Fir`awn**, **`Ad** and **Thamud**).'

... إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٤٦)

Verily, they were a people who were rebellious.

We mentioned these stories in details before in the **Tafsir** of several other **Surahs**.

وَالسَّمَآءَ بَنَيْنَـهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

51:47 With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.

وَالاٌّرْضَ فَرَشْنَـهَا فَنِعْمَ الْمَـهِدُونَ

51:48 And We have made the earth a Firash; how excellent spreader (thereof) are We!

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

51:49 And of everything We have created pairs, that you may remember.

فَفِرُّوا إِلَى اللَّهِ

51:50 So, flee to Allah.

إِنِّى لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ

Verily, I am a plain warner to you from Him.

وَلاَ تَجْعَلُوا مَعَ اللَّهِ إِلَـهاً ءَاخَرَلَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ

51:51 And set not up any other god along with Allah. Verily, I am a plain warner to you from Him.

Proofs of Allah's Oneness abound in the Creation of the Heavens and the Earth

Allah reminds us of the creating of the higher and lower worlds,

وَالسَّمَاء بَنَيْنَاهَا ...

We constructed the heaven.

meaning, `We made it as a high roof, protected from falling,'

... بِأَيْدٍ ...

with Hands,

meaning, with strength, according to Abdullah bin Abbas, Mujahid, Qatadah, Ath-Thawri and several others,

... وَإِنَّا لَمُوسِعُونَ (٤٧)

Verily, We are able to extend the vastness of space thereof.

means, `We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

وَالْأَرْضَ فَرَشْنَاهَا ...

And We have made the earth a **Firash**,

> meaning, `We have made it a resting place for the created,'

... فَنِعْمَ الْمَاهِدُونَ (٤٨)

how excellent a spreader (thereof) are We!,

> meaning, `We spread it for its inhabitants,'

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ...

And of everything We have created pairs,

> meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants.

The statement of Allah the Exalted,

... لَعَلَّكُمْ تَذَكَّرُونَ (٤٩)

that you may remember.

> (and know that the Creator, Allah, is One without partners),

فَفِرُّوا إِلَى اللَّهِ ...

So, flee to Allah.

> meaning, seek shelter with Him and trust in Him in all of your affairs,

... إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ (٥٠)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ...

Verily, I am a plain warner to you from Him. And set not up any other god along with Allah.

> i.e. do not associate any partners with Him,

... إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ (٥١)

Verily, I am a plain warner to you from Him.

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

51:52 Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''

أَتَوَاصَوْاْ بِهِ بَلْ هُمْ قَوْمٌ طَـغُونَ

51:53 Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ

51:54 So turn away from them, you are not blameworthy.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

51:55 And remind, for verily, the reminding profits the believers.

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

51:56 And I created not the Jinn and mankind except that they should worship Me.

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ

51:57 I seek not any provision from them nor do I ask that they should feed Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

51:58 Verily, Allah is the All-Provider, Owner of power, the Most Strong.

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَـٰبِهِمْ فَلَا يَسْتَعْجِلُونِ

51:59 And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ

51:60 Then woe to those who disbelieve from their Day which they have been promised.

All Messengers met the Same Type of Denial from Their Nations

Allah comforts His Prophet by saying to Him, `just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ (٥٢)

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''

Allah the Exalted and Most Honored said,

أَتَوَاصَوْا بِهِ ...

Have they transmitted this saying to these,

meaning, have those of the past taught these words to the people of the present?

... بَلْ هُمْ قَوْمٌ طَاغُونَ (٥٣)

Nay, they are themselves a people transgressing beyond bounds!

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said.

Allah the Exalted said,

فَتَوَلَّ عَنْهُمْ ...

So turn away from them,

meaning, `O Muhammad, turn away from the Quraysh idolators,'

... فَمَا أَنتَ بِمَلُومٍ (٥٤)

you are not blameworthy.

meaning, `We blame you not if you turn away from them,'

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ (٥٥)

And remind, for verily, the reminding profits the believers.

meaning, for only the believing hearts benefit from being reminded.

Allah Only created Mankind and Jinns to worship Him Alone

Allah the Exalted and Most Honored said,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ (٥٦)

And I created not the Jinn and mankind except that they should worship Me.

meaning, `I, Allah, only created them so that I order them to worship Me, not that I need them.'

Ali bin Abi Talhah reported that Ibn Abbas commented on the Ayah, إِلَّا لِيَعْبُدُونِ (...except that they should worship Me).

meaning, "So that they worship Me, willingly or unwillingly.''

Allah the Exalted said,

مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ (٥٧)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨)

I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of power, the Most Strong.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"The Messenger of Allah taught the following:

إِنِّى أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

`Verily, I am the Provider, Owner of power, the Most Strong.'

Abu Dawud, At-Tirmidhi and An-Nasa'i also collected this Hadith. At-Tirmidhi said, "**Hasan Sahih**.''

The meaning of this Ayah (51:56) is that, Allah the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

قَالَ اللهُ تَعَالَى: يَاابْنَ آدَمَ

تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ

Allah the Exalted said, "O Son of Adam!

Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.''

At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "**Hasan Gharib**.''

The statement of Allah the Exalted,

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا ...

And verily, for those who do wrong, there is a portion,

indicates that they will receive their due share of the torment,

... مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!

let them not ask that the punishment is rushed to them, for it will surely come,

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Then woe to those who disbelieve from their Day which they have been promised.

meaning, the Day of Resurrection.

This is the end of the Tafsir of Surah **Adh-Dhariyat**; all praise is due to Allah and all the favors come from Him Alone.